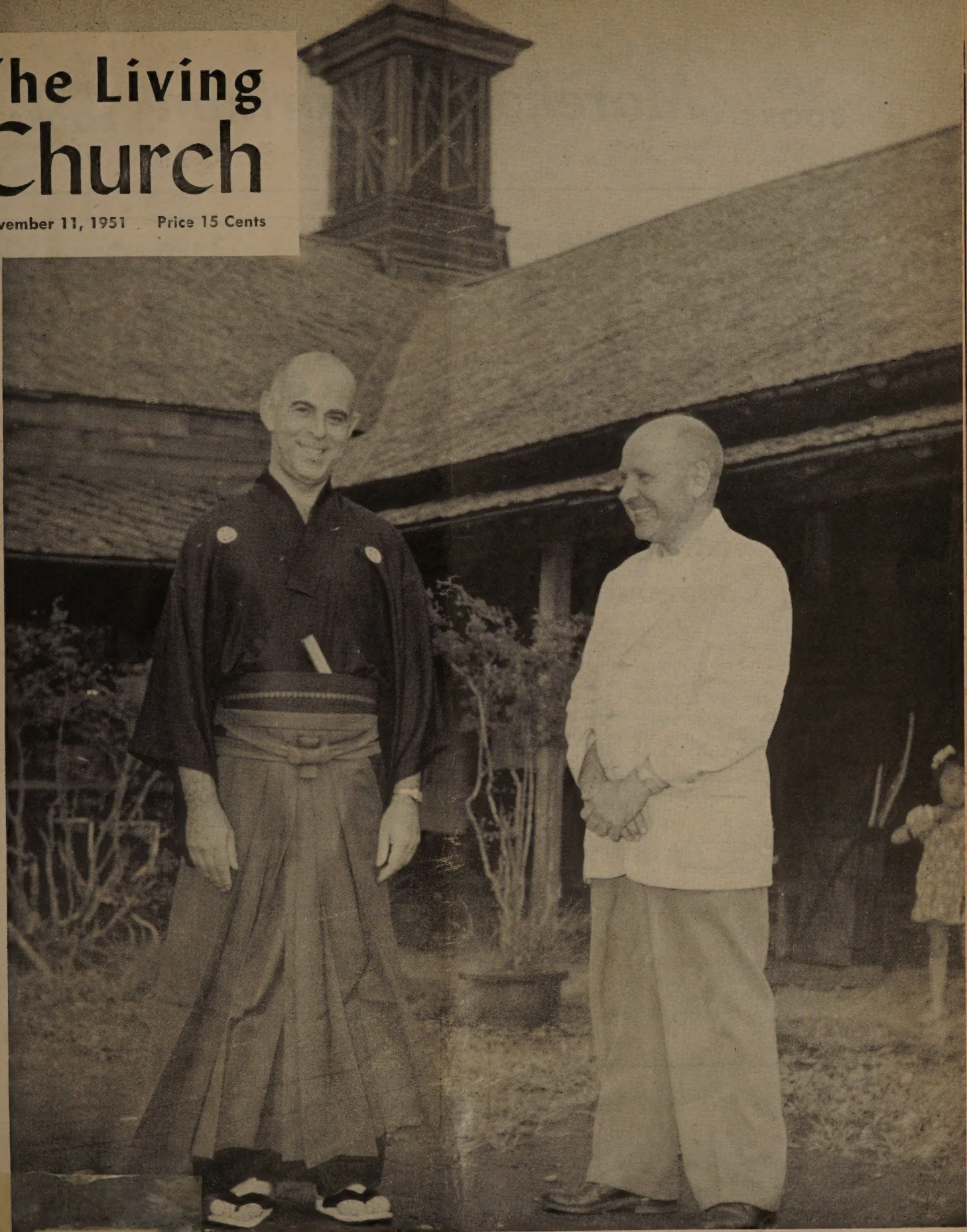


The Living Church

November 11, 1951 Price 15 Cents



JAPANESE DRESS: Dr. Clark Kuebler in formal Japanese attire, with Paul Rusch, as a young Japanese looks on [see page 10].

29 E. Madison St.
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The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

NOVEMBER							DECEMBER						
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					1	2 3							1
4	5	6	7	8	9	10	2	3	4	5	6	7	8
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25	26	27	28	29	30		23	24	25	26	27	28	29

November

- 3d Sunday before Advent (25th Sunday after Trinity).
- Church Music, meeting of Joint Commission on, at GTS.
- 2d Sunday before Advent (26th Sunday after Trinity).
- Special convention, diocese of Erie, to elect a bishop.
- NCC General Cabinet meeting, New York City.
- Thanksgiving Day.
- Sunday next before Advent.
- NCC General Board, Atlanta, Ga.
- NCC Headquarters Committee meeting, Atlanta, Ga.
- St. Andrew's.

December

- 1st Sunday in Advent.
- National Council (to 6th).
- 2d Sunday in Advent.
- 3d Sunday in Advent.
- St. Thomas.
- 4th Sunday in Advent.
- Christmas Day.
- St. Stephen.
- St. John Evangelist.
- Holy Innocents.
- 1st Sunday after Christmas.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

THERE IS only so much room in the ether for television channels, and the Federal Communications Commission is now considering whether to devote all of it to commercial stations or to reserve some channels for non-commercial educational telecasting. At present there are such reserved channels, but efforts are being made to open them up to commercial interests. The Broadcasting and Film Commission of the National Council of Churches (formerly the Protestant Radio Commission) is urging the FCC to continue its present policy, preserving an area in which TV can serve as an educational venture.

A BRIEF filed by Dr. Ronald Bridges, chairman of the Broadcasting and Film Commission, emphasizes the importance of leaving a few wave lengths for education in the crowded spectrum. Dr. Bridges compares the function of educational TV with that of the medieval cathedral as an instrument of visual education.

SOMEHOW, thinking of these electronic marvels, we are reminded of two historic messages—the "What hath God wrought" on the birthday of the telegraph; and the radar message sent to the moon and back, which is reported to have sounded like a Bronx cheer.

THIS MORNING your industrious columnist has looked over 40 pages of Ambassadorship to the Vatican in the form of releases from the NCC, Religious News Service dispatches, correspondents' reports, clippings from half-a-dozen newspapers, etc. A few of the highlights are these:

"THE NATIONAL Council of Churches of Christ in America is saddened and profoundly disturbed by the controversial issue that has been precipitated by President Truman's nomination of an ambassador to the Vatican. As Christians and as Americans we repudiate prejudice against Roman Catholics and deplore religious dissension. This issue now thrust upon us, however, forces us, because of conscience, to protest against what is to us an alarming threat to basic American principles. We believe that the appointment of an Ambassador to the Vatican would be wrong in principle, useless in practice, and would produce consequences both far reaching and disastrous to the national unity of the American people.

"TAKING A STEP which arouses religious controversy, the President has done a grave disservice to our country. We are especially distressed by the published reports of his suggestion in a press conference that this is a time to 'fight it out.' It is normal and wholesome in a democracy to 'fight it out' on political issues; but this is different. Religious convictions lie deeper than politics."

SO BEGAN a statement from the National Council of Churches, adopted by the General Board at the first spe-

cial meeting called since the Council was launched a year ago.

BISHOP EMRICH of Michigan was one of a growing number of religious leaders who warned against reacting against the proposal in a way that stirs religious strife. In an open letter to his people, he said, "We should not avoid debate, but carry it on in a mature manner, respecting those with whom we may disagree. Argument does not necessarily divide; only anger, unfairness, and unkindness separate us from one another. . . If we are kind, avoid careless words, and maintain a careful regard for the truth, there is no reason why in mature debate, our unity should not be deepened."

A RABBI, speaking in the same vein, warned against permitting the issue to become a "religious hatchet." Rabbi Frederick A. Doppelt of Fort Wayne, Ind., expressed concern that the discussion might "veer into sinister side-roads unbecoming to the spirit of the American way."

BISHOP NOLL of the Roman Catholic diocese of Fort Wayne, commenting on charges that the "hierarchy" had plotted the appointment, said: "I have attended the annual meetings of the [Roman] Catholic bishops for 26 years, and can testify without any equivocation that never once was the matter of an ambassador, or even of a personal representative of the President, to the Vatican even raised, let alone discussed."

ONE REPORTER in Washington asserts that the volume of mail and telegrams on the issue is "second only to that which followed General MacArthur's dismissal."

BISHOPS ARE traveling men, and have been so ever since St. Peter and St. John took a quick trip to Samaria to administer confirmation. Among notable travelers of the moment are the Archbishop of York, who is touring Australia, and Bishop Strong of New Guinea, who began a six-week visit to the United States with a three-day stay at St. George's Church, Schenectady, N. Y. Bishop Strong's tour is under the auspices of the American Church Union.

NEW MEMBERS of the standing committee of the diocese of New York are Dr. Shelton Hale Bishop, rector of St. Philip's, Manhattan, and Douglass M. Moffat, elected to fill vacancies until the next meeting of the diocesan convention. Dr. Bishop's interracial parish, serving the Harlem section of New York, has 3,658 communicants.

ST. THOMAS' CHURCH, New York, was not blown up last week. An anonymous telephone call told the parish secretary it was going to be, and after the Church was hurriedly emptied the police searched it carefully without finding any explosives. Wonder if the caller meant "balm" instead of "bomb."

Peter Day.



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Talks
With

Teachers

The Rev. VICTOR HOAG, D.D., Editor



If You'll Stop Talking

AS I visit many classes—a different church school every Sunday morning—the words I overhear most frequently from the teacher probably are: “If you’ll stop talking, I’ll go on with the lesson!”

Then there may be a brief quiet, while the teacher tries again to tell the story, or to make the explanation which she has prepared. It is a kind of contest—teacher vs. pupils. Each wants to carry the ball (that is, do the talking) as long as possible. Listening seems to be strictly a defensive period, forced by the rules of the game. Each side wants to talk. Why?

Can it be that the teacher’s own attitude toward the teaching process, and her established ways with her class, have produced this situation? Close observers might agree to this: teachers who look upon *telling* (whether of stories or facts) as the sole method of teaching, expect attentive silence from their pupils, and not much else.

This attitude results in inevitable moments of boredom on the part of the class, and the pupils break out in talking at regular intervals. Then all join in, on whatever theme has been started by some pupil, and again the teacher must demand, “If you’ll stop talking. . . .”

LISTENING IN

Of late I have been using a tape recording machine to “catch” the entire course of a class session. The method is simple: the teacher is warned in advance, so she may have a well prepared lesson. When the class starts, the microphone is on the table, in their midst. They are told merely that “only one person is to talk at a time.” The recorder is left running, and the operator leaves them alone for the rest of the period. Afterwards, part of the recording is played back for the pupils, who are asked if they think it was a good recitation or not, and why. Played privately for the rector, he may note the teacher’s style, the response, and even points of theological error. (“Oh, no!” exclaimed one rector, “Can this be going on in my school?”)

Such recordings have thus far revealed mostly one clear point: the teacher’s voice is heard most of the time! The teacher simply does not expect or encourage much discussion from the children.

Clearly, the teacher is the one to whom

somebody must say, “If *you’d* only stop talking so much, listen to their reactions, play up their contributions, you wouldn’t have this trouble.”

GIVE THEM A CHANCE

How can you break up this habit in a class that has slipped into this unfortunate pattern? Even after the teacher has come to see that the trouble lies in her concept of teaching—when she has firmly resolved not to talk all the time, but to listen, and respond—she may have to do something to break up the class habit.

The first step might be the use of the project method, and some large creative activity, which will make it more fun, and increase the prestige of the teacher. This shifts the emphasis from talk to activity. The second step is for the teacher to *plan* a discussion.

You talkative people don’t like to *listen*, do you? Or you are a little self-conscious, and talk to cover it up. We have been thinking of teaching as *our* job, done by wisdom, words, and wind. We must think more of *learning* and the *learner*. People learn by responding, restating it, reacting, giving it back. Think of your customers out front. Do they really want you to expound the meaning of this truth, or that Bible lore? Not yet.

They are persons, not puppets. Unlike my nerveless tape recorder, they stop listening, cease recording. They are not standard gauge third-graders, but persons. John’s father is home washing the car. Edith’s father brought her and is now up in the adult class. Tom’s father whipped him for taking one of his favorite tools from his bench. They are full of interests and problems—and animal spirits. And all you have been expecting of them is silence, good behavior, order.

Can you try to *let your children talk more*—not noisily, or aimlessly, as now, but with a purpose, guided by you? They will, if *you’ll* stop talking!



Unity

IN considering the possibility of reunion of Christian bodies, it seems to be generally assumed, in the United States, that the way to achieve unity is through mergers. Thus an effort was made to bring about a merger of the Episcopal and Presbyterian Churches, which failed because of a sense, on the part of Episcopalians at least, that the two bodies are unlike, and so incapable of a genuine unity.

Thinking about mergers diverts attention from another possible way which should not be overlooked.

It has recently been reported that the Dutch Reformed Church, in Holland, has made inquiries of the Church of England as to the possibility of the Dutch Reformed Church's receiving the episcopate at the hands of Anglican bishops.

If it appears satisfactorily that the Dutch Reformed Church is understandingly anxious for the episcopate and the priesthood, which goes with it, and is prepared to amend its liturgy so as to meet the essential requirements of the Catholic Eucharist, then it may be that the Church of England will confer the gift of the episcopate on the Dutch Reformed Church.

This might stimulate the Dutch Reformed Church which exists in and about New York, to make a similar approach to the Episcopal Church. If, in consequence, the Dutch Reformed Church in the United States should receive the episcopate and should thereafter so conduct itself as an episcopal church that organic unity (meaning unity of polity) with the Episcopal Church should seem likely to be accompanied by unity in spirit, then merger negotiations might be in order.

A WAY OVERLOOKED

The Episcopal Church has conferred the episcopate on the National Philippine Church, very recently. That is quite a large body which broke away from the Roman Catholic Church without carrying along any bishops, and was for some decades without the means to ordain new priests. It may well be that in the course of time this Philippine church and the Episcopal Church in the Philippines, will combine.

These things suggest a way to unity which for the most part has been overlooked.

In view of the actual experience of our Church, it seems strange that unity of polity (called "organic unity") should be stressed without reference to that other unity without which mere unity of polity

would be probably unworkable. We Episcopalians are Anglicans. Whenever a Lambeth Conference occurs, it is attended by bishops and delegations from all over the world. We are at one with the Church of England, the Scottish Episcopal Church, the Anglican Churches in Ireland, in Canada, in South Africa, with the Holy Catholic Church in Japan, and so on. Yet there is no unity of polity (organic unity) whatever.

It is this kind of unity which many think must precede any union of polity (organic unity or merger). That it can exist apart from, and therefore can precede, organic unity, is patent before our eyes in the case of the Anglican Communion.

PAPER MERGER

Many believe that if the attempt to bring the Episcopal Church and the Presbyterian into a single polity had succeeded, the result would have been a mere paper merger which before very long would have torn itself to pieces because of the dissimilar nature of the constituents; that a stable unity of polity is impossible where a unity such as is illustrated by the Anglican Communion does not exist.

The commission of the Episcopal Church on Approaches to Unity is carrying on conversations with the Methodists, a non-episcopal body. One cannot but fear that another merger scheme is brewing. Would it not be wise if that commission, and the Church in general, should give thought to the idea that promotion of unity in spirit and of similarity in faith and structure, similar to that which exists among the constituents of the Anglican Communion, might be a better way to proceed, and that something of the sort may be in the making even now in the case of the Dutch Reformed Church? Is it likely that the Episcopal Church, a member of the Anglican Communion, will agree to turn itself over to be swallowed up by about seven million Methodists, on any terms?

EDWARD N. PERKINS,
Attorney.

New York City.

The Plight of Deaconesses

MAY I call to your attention the plight of the deaconesses of the Episcopal Church, that group of devoted, faithful women who give so fully of themselves toward the spread of Christ's Kingdom and yet at retirement are often left with insufficient security.

True, a few of them who are under Na-

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LETTERS

tional Council appointment are covered by its pension system, but the great majority, serving our Church on meager salaries, often in lonely, hard places, are not provided for on their retirement, except for the small fund built up gradually by their own efforts. This fund continues to grow, and a number of allowances are currently being increased. Yet after 25 years of effort it is only large enough to give partial aid to the most needy deaconesses.

Is this fair? After they have given their lives to service for the Church, should they be faced on retirement with only meager allowances, or if they can possibly manage, with none? I know of no finer, more consecrated group of women than these deaconesses who serve in the poorer districts, in hospitals, and in county homes of our great cities, and in lonely mission outposts all across our country and overseas.

Do we not care? Can we not make possible a decent allowance to those who are retired or ill and have insufficient provision for their needs? They give their lives. Can we not help to make their last years passably comfortable?

Gifts to the Retiring Fund for Deaconesses should be made payable to the order of and sent to Joseph P. Smyth, Jr., treasurer, 230 Park Ave., New York 17, N. Y.
(Mrs.) ROLLIN T. CHAMBERLIN,
Chicago, Ill.

Editor's Note:

See the editorial in this issue, "Of Deaconesses."

SS. Simon and Jude

THE Ordo Kalendar for October 28th shows, Note 2, "If SS. Simon and Jude observed as of October 29th"—as shown on that Kalendar. Your correspondent [L. C., October 28th] did not (effectively) read the Note.

(Rev.) HARRY S. RUTH,
Editor of the Ordo Kalendar.
Burlington, N. J.



THIRD SUNDAY BEFORE ADVENT (TWENTY-FIFTH SUNDAY AFTER TRINITY¹)

GENERAL

EPISCOPATE

Dean Powell Consecrated

The Very Rev. Winslow R. C. Powell was consecrated bishop coadjutor of the Church's youngest diocese on November 2d.

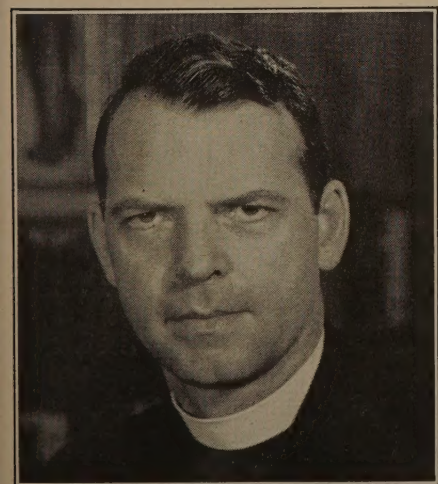
Bishop Powell, who was dean of Trinity Cathedral, Omaha, Neb., is the first bishop elected by Oklahoma, and is the diocese's first coadjutor. The present diocesan, Bishop Casady, was appointed by the House of Bishops in 1927 when Oklahoma was still a missionary district.

The Municipal Auditorium in Oklahoma City was the scene of the consecration, since no church in the diocese was large enough to accommodate the crowds who attended. Careful plans were made to make the auditorium suitable for the solemn service.

The Presiding Bishop consecrated Bishop Powell. Bishop Brinker of Nebraska and Bishop Casady were co-consecrators. Bishop Jones of West Texas was the preacher. Bishops Quarterman of North Texas and Smith of Iowa presented the Bishop-elect. Litanist was Bishop Mason of Dallas.

Choirs from Oklahoma City churches and nearby towns led the music.

Bishop Powell's consecration takes place during a new surge of missionary activity in western Oklahoma.



BISHOP POWELL. Oklahoma's first elected bishop.

Clearing Committee for Erie

The Standing Committee of the diocese of Erie has called a special convention for the election of a successor to Bishop Sawyer who retired on November 5th. The convention will be held at the Cathedral of St. Paul in Erie on November 20th, starting with a celebration of the Holy Eucharist at 10 AM.

The standing committee has appointed the Rev. Beecher H. M. Rutledge of Trinity Memorial Church, Warren, Pa., and J. H. Alexander of Warren as a clearing committee to receive suggestions of names from diocesan clergy of possible candidates from outside the diocese so that a history of these priests may be presented to the diocesan clergy before the convention.

This in no way endorses or nominates these men on the part of the standing committee but is simply a method of providing information.

PROVINCES

A New Type of Structure

Strong interdiocesan fellowship in the Second Province was called for by Bishop Peabody of Central New York in his address to synod¹. The Bishop, retiring synod president, also called for measures designed to "the making of common cause with other Christian forces in the public affairs of the nation and the world, and to the praise of God in great acts of worship."

Synod, which met in Buffalo on October 23d and 24th, passed a resolution disapproving of appointment of an ambassador to the Vatican with only one dissenting vote. The resolution said the appointment would be "contrary to the practice and tradition of the United States of America."

Synod also resolved to make its disapproval known to the President, the Senate, and to the bishops of Province II with the request that the question be presented to the province's conventions and convocations for consideration and action.

Bishop Peabody asked the Province to carry on in last year's three special

areas of work: Woman's Auxiliary, Provincial Youth Commission, and college work.

"Our Church," said Bishop Peabody, "is gradually forcing a new type of structure to provide leadership that can meet the needs of our rapidly changing civilization."

ELECTIONS. Provincial representative to National Council, Bishop Scaife of Western New York. Synod president, Bishop DeWolfe of Long Island. The Rev. Fenimore Cooper, chairman of House of clerical and lay deputies. Synod secretary, the Rev. Charles J. Buck; treasurer, Theodore Oxholm.

Heart Muscles or Pure Heart

Acceptance of Negro candidates to be trained for the ministry ought to be considered by the University of the South and the New Seminary at Lexington, Ky., the synod of Province IV (Sewanee) recommended in resolution.

The synod's Committee on Christian Social Relations took up the matter upon the request of diocesan groups which pointed out the extreme shortage of ministers for the Negro population of the South. Bishop Moody of Lexington presented the resolution from the Committee and pointed out that the recommendation did not refer either to the undergraduate school of the University or to the Sewanee Military Academy.

The Department of Christian Social Relations to which was referred a resolution last year asking that the desirability and advisability of establishing a seminary for Negro candidates be considered reported this resolution which was adopted:

"The Department of Christian Social Relations sums up its thinking that it would not be desirable or advisable to establish a segregated seminary for theological education in our province. But it thinks it desirable and advisable that we should open existing seminaries in the South to students of all races."

Synod met at Birmingham, Ala., at the same time as Provinces II and VII, October 23d and 24th.

Bishop Dun of Washington told synod, "Americans have been more interested in how to keep their heart muscles going an extra five years than in how to get a pure heart." He said that man,

TUNING IN (Background information for new L. C. readers):
¹ The Prayer Book runs out of Sundays after Trinity every now and then when (as this year) there has been an early Easter. In such years, the services for the last few Sundays

after Epiphany are used to fill up the gap between the 24th Sunday After Trinity and the Sunday Next Before Advent.
¹ Provincial synods have no authority over the member dioceses except to levy an assessment for provincial administration.

Church parishes, and theological seminaries are "inextricably mixed." Seminaries must train ministers to be "preparers of the way for a meeting between God and man." The minister must be, said Bishop Dun "introducer" and "interpreter," who is in touch with both God and man.

Giving a young man "a good running start on this kind of understanding is the business of the seminary," he said. Berating the modern neglect of the theological school, he said, "Americans are more interested in preparing men to achieve technical and business success than the treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

ELECTIONS. Synod president, Bishop Penick of North Carolina (who has two more years to serve); vice president, Bishop Carruthers of South Carolina; treasurer, Richard Barker, Jacksonville, Fla.

The Woman's Auxiliary of the province met concurrently.

Business included acceptance of a budget of \$1100.

Welfare Workers Association

An association of all Churchpeople engaged in welfare work was recommended in a report to the synod of the Province of the Southwest (VII) from the chairman of provincial Christian social relations.

Another noteworthy report at the synod revealed that in 1950 there were 124 more provincial clergy than in 1940. The average increase in contributions for the same period was 313%; increase in communicants, 36,426; increase in Church school enrollment, 14,866.

The synod met on October 23d, 24th, 25th, the same time as the meeting of Province II, and also, as did Province II, declared its opposition to the appointment of an ambassador to the Vatican.

Meetings were in San Antonio.

ELECTIONS. Provincial representative to National Council, the Rev. C. Gresham Marmien. Provincial president, Bishop Hines, Coadjutor of Texas; vice president, Bishop Welles of West Missouri; the Rev. H. Paul Osborne, secretary; John Tester, treasurer.

The Woman's Auxiliary of the Province met at the same time as the synod, but the women were able to attend many of the synod meetings. Auxiliary projects adopted previously were continued. They are gifts to Seabury House, the Provincial Youth Commission, Navajo Mission, San Juan, N. M., Negro Mission in Forest City, Ark., and St. Paul's High School, Balbalasing, P. I.

The Daughters of the King of the

province met on the 23d, and deaconesses of the province had their meeting, a day of inspiration, preceding the synod.

DEACONESSSES

Committee to Help Fund

The work of the Retiring Fund for Deaconesses" is growing. The Fund's corporation, at its 23d annual meeting in New York recently, decided that the expansion calls for assistance of a lay committee to promote interest in the Fund and voted to appoint Mrs. Clifford Pierpont Ladd of New York, chairman.

The Fund, which is not a pension system, makes allowances from its income only, and they are never adequate for complete support. Allowances now range from \$180 to \$600 a year. One beneficiary is 103 years old, and most are over 80.

Gifts totaling more than \$600 have come to the Fund in the past year, from 166 contributors, including bishops and other clergy, deaconesses themselves, Woman's Auxiliaries, and other societies and individuals.

New president of the Fund's board of directors is Deaconess Ruby M. Thomson of New Haven; secretary, Deaconess Mary C. West of New York.

HISTORY

1500 Years After Unity

The last time that Christians were really united, said the Very Rev. Francis B. Sayre, Jr., on October 28th, was the Council of Chalcedon. From October 8th to 31st, 1500 years ago, the Council met in the little church of St. Euphemia in Chalcedon, near Constantinople.

A service combining the Russian Orthodox and Anglican liturgies" commemorated the Council at the Washington Cathedral, where Dean Sayre preached. And among other observances was an American Church Union council dinner in New York City.

Two Roman emperors, Marcian and Valentinian III, summoned the Council of Chalcedon to settle the dispute over the heresy of Eutyches. Then the leading prelate of Constantinople, Eutyches held that Jesus Christ, because of His Divinity, was not completely human. The clear-cut decision of the council was that Christ is both human and divine, "unconfusedly, immutably, indivisibly, and inseparably" and in One Person," Dean Sayre recalled.

"It is fitting," Dean Sayre went on, "that on this occasion we who are heirs

of the Anglican tradition should join in worship with the Russian Orthodox descendants of the great Eastern stream of Christianity. As in the days of the great Councils (Nicea, Constantinople, Ephesus, and Chalcedon), we are united today in one faith and one Lord Jesus Christ."

Nearly 900 persons filled the nave of Washington Cathedral for the service of commemoration. Fr. Manuel Essensky and the choir of the St. John the Baptist Russian Orthodox Church of Washington sang the Russian service of thanksgiving to Christ in old Church Slavonic, and Fr. Essensky pronounced the benediction. The service included an exchange before the high altar of greetings between Fr. Essensky and Dean Sayre with the kiss of peace from the ritual of the Russian Orthodox Church.

AWARDS

Chevalier Cross

The Consul General of France has conferred the cross of Chevalier of the Legion of Honor upon the Rev. Dr. Edward N. West, Canon Sacrist of the Cathedral of St. John the Divine. Canon West received the cross in a ceremony at the Consulate-General in New York on September 17th.



DEAN SAYRE and Fr. Essensky. Anglo-Russian greetings.

TUNING IN: ¶ The work of deaconesses is described and discussed in this week's leading editorial. There were deaconesses in the early Church, but the order began to die out in the fourth and fifth centuries and by the middle ages it was com-

pletely extinct. ¶ Liturgies are forms of public worship. The word is derived from "leitōs" (the people's) and "ergon" (work) — the work of the laity. ¶ The kiss of peace is mentioned by St. Paul five times as a Christian custom.



The American Missal

REVISED

An Evaluation of the Book as a Liturgical Text

By the Rev. Massey H. Shepherd, Jr.,

Professor of Church History, Episcopal Theological School, Cambridge, Mass.

IN the September 30th issue of THE LIVING CHURCH the new edition of the American Missal was described, both in its format and in its general contents.

In obedience to a canonical change adopted in 1934, the new edition does not contain, as did the first edition of 1931, a qualified certificate of the Custodian of the Standard Book of Common Prayer,¹ "that the portions of this book taken from the Book of Common Prayer, and so indicated by the use of a distinctive type and style, have been compared with a certified copy of the Standard Book, and that they conform thereto."

The distinctive type has been dropped, and the editors of the new edition disclaim any canonical authority for the Missal, stating that it "is distinctly supplementary to, and not a substitute for, the authorized publication of the Book of Common Prayer."

On the other hand the editors of this work have surely not intended so expensive a volume merely for study and consideration; but they recommend it for use, in whole or in part, "to provide for the needs of both parish churches and religious communities."

So long as the Church fails to provide any officially authorized altar book that contains those supplements to the Prayer Book rites that are authorized by the rubrics,² many priests will provide themselves with a Missal such as this.

The propers³ of the Sundays and holy days, the musical settings of the Prefaces,

the additional ceremonial directions, and even certain supplementary rites, such as some of those traditionally associated with Holy Week, are perfectly legal in the Episcopal Church. It is possible for a priest and his congregation to use this kind of material without overstepping the boundaries of permissive variation allowed by rubrics and canons.

POSSIBLE ENRICHMENT

There are, however, many things in this Missal which by no conceivable stretch of the imagination can be construed as within the compass of the "doctrine, discipline and worship" of the Protestant Episcopal Church, or within the prerogative of any bishop to authorize. Whether this material should be, or ought to be included, in the Church's law of worship is a highly debatable subject.

There is certainly a wealth of material here that should be carefully considered as possible enrichment in future Prayer Book revision. One of the notable enrichments of the present new edition of the Missal is the inclusion of propers that have already found their way into the Prayer Books of other branches of the Anglican Communion.

It is not the intention of the present review to pass judgment upon the consciences of those priests who believe that they can square their ordination vows and their professed devotion to Catholic principle and obedience with the exercise of their own private judgment in using questionable supplements to the

Prayer Book in the public worship of the Church.

The purpose of this review is a consideration of the Missal as a liturgical document, as objectively as possible. Yet the very title page of the Missal provokes a value judgment upon its contents (or, if you like, an expression of personal prejudice) in its claim that the devotions added to the Prayer Book material are "appropriate to the same."

This, we take it, means that the additions are in accord with the principles and doctrines of the American Book of Common Prayer. That is to say, this Missal should exhibit a Catholic interpretation of Anglican formularies and worship as they have been developed and nurtured in the American Church.

AN AWKWARD MIXTURE

One turns first of all to the Ordinary of the Mass. The supplements and changes in the Ordinary found in the first edition of the Missal are all retained, but there are a few new features.

The Gloria in excelsis is placed after the Kyries, though provision is made for its use in a post-communion position. The only other Anglican rite that has made this shift of the Gloria to its ancient (and Roman) place is the Ceylon liturgy; but the rite of Ceylon has quite properly dissociated the Kyrie from the Commandments or Summary of the Law.

But this Missal retains the Summary. If the Kyrie is penitential, by association

(Continued on page 16)

TUNING IN: ¹Custodian of Standard Book of Common Prayer is the keeper of that copy to which all other copies must conform. Nothing bound up with any other matter (except with the Bible or authorized hymnal) may be certified as

so conforming. ²Rubrics are directions for conducting the services, found throughout the Prayer Book in italic type—so called because they were originally, and sometimes still are, printed in red. ³Propers: the changing parts of the service.

Two Churchmen

tour Japan

Bishop Emrich and Dr. Kuebler Visit Nippon Sei Ko Kwai

BISHOP EMRICH of Michigan and Clark Kuebler, President of Ripon College, Ripon, Wis., recently returned from visits to the Nippon Sei Ko Kwai (Holy Catholic Church of Japan), which they made at the invitation of leaders of the Japanese Church.

Bishop Emrich, accompanied by Mrs. Emrich, arrived in Japan September 7th and spent 20 days observing the work of the Nippon Sei Ko Kwai. Dr. Kuebler had arrived August 6th to begin a month's visit to the islands. On the arrival of Bishop Emrich's plane, the air officer, opening the hatch door, cried out, "Where is the Cardinal?" Dr. Kuebler's visit included the presentation to him, by the Brotherhood of St. Andrew, of a full set of Japanese formal dress [see cover picture]. The two did not meet in Japan, since Dr. Kuebler left for the Philippines before the Bishop arrived.

Bishop Emrich's tour included a meeting of the Japanese House of Bishops (which he addressed at the post-Communion breakfast the morning of his arrival), St. Luke's Hospital, Tokyo (where he visited hundreds of Korean war wounded), Kiyosato Rural Center, Camp Seisin Ryo (national conference center of Nippon Sei Ko Kwai), and St. Margaret's Chapel, Tokyo, where the Bishop preached to a congregation of 1000 at the annual autumn Festival Eucharist.

Dr. Kuebler's itinerary included meeting (on the night of his arrival) with the president, trustees, deans, and senior mission staff of St. Paul's University, Tokyo, the Osaka diocese (in whose cathedral he addressed 200 Church members), a lecture to school principals on moral education in America at Shimizu-



LANDING AND VESTING: (Upper) Bishop and Mrs. Emrich land at Haneda airport. (Lower) Dr. Kuebler is congratulated by Bishop Yanagihara of Osaka on his appearance in Japanese dress, while Bishop Yashiro of Kobe (Presiding Bishop), Bishop Murao, and Miss Sarah White (dean of St. Luke's College of Nursing), look on.



MEETING AND INTRODUCTION: (Left) Bishops, clergy, and lay leaders turned out at 2:15 AM, September 7th to greet Bishop and Mrs. Emrich.* (Right) Bishop Yashiro of Kobe (Presiding Bishop) welcomed Bishop and Mrs. Emrich at a post-Communion breakfast later the same morning.

dani High School, Osaka, several addresses and "bull sessions" at a combined conference at Seisin Ryo, and speaking to a group of bishops, clergy, and lay leaders on Christian Education and Evangelism.

Dr. Kuebler is one of the leading laymen of the Episcopal Church and a member of the Church's National Council. Bishop Emrich is Bishop of Michigan — a diocese that includes the city of Detroit and numbers 45,000 communicants, according to the 1951 *Living Church Annual*. Before his elevation to the episcopate he was a professor at Episcopal Theological School, Cambridge, Mass.

The pictures on this and the succeeding pages give further details of the two tours.

*Left to right: Fr. Takinilie, National Council; Tadao Kaneko, General secretary, BSA; Rei Yamamoto; Bishop Machijima of Kyushu; Ronald C. Chen; Bishop Murao, General Affairs Chief of Nippon Sei Ko Kwai; Bishop Yanagihara of Osaka; Bishop Emrich; Presiding Bishop Yashiro; Mrs. Emrich; Henry F. Budd, Episcopal Liaison Representative; Mrs. P. S. C. Powles, wife of Bishop Powles, Suffragan of Mid-Japan; Bishop Ueda of Hokkaido; Bishop Maekawa of South Tokyo; Michael K. Ogawa, President BSA; Bishop Nakamura of Tohoku; Paul Rusch.



BISHOP EMRICH (left) replies to Bishop Yashiro's welcome at the breakfast at Holy Trinity Parish House, Tokyo, on morning of the Emrichs' arrival. (Right) Bishop Emrich pronounces the blessing at the Allied Congregation Service in chapel of St. Luke's Hospital, Tokyo, after which he visited Korean war wounded in the wards.



ZIG-ZAG: Winding its way over the mud roads, the tractor pulls the farm wagon that brings the Emrichs to Seisen Ryo from Kiyosato Village.



CLOSE-UP of tractor and farm wagon, with Bishop Emrich on the right front.



SURVEYING THE LAND: (Upper left) Paul Rusch explains Kiyosato Rural Center to Governor Amano and his staff from stone wall behind central lodge at Seisen Ryo, on day of Bishop Emrich's visit there. (Lower left) Central Lodge of Camp Seisen Ryo that for 14 years has been national conference center of Nippon Sei Ko Kwai. (Right) Bishop Emrich attends a confirmation by Bishop Maekawa of South Tokyo at St. Andrew's Church, Kiyosato Rural Center.



FESTIVAL EUCHARIST: (Left) Bishop Emrich preaching at the annual autumn Festival Eucharist of the diocese of Tokyo, September 24th. Standing beside Bishop Emrich, and facing the congregation, is presumably Bishop Murao, acting as his interpreter. (Right) a view of the congregation of 1000.



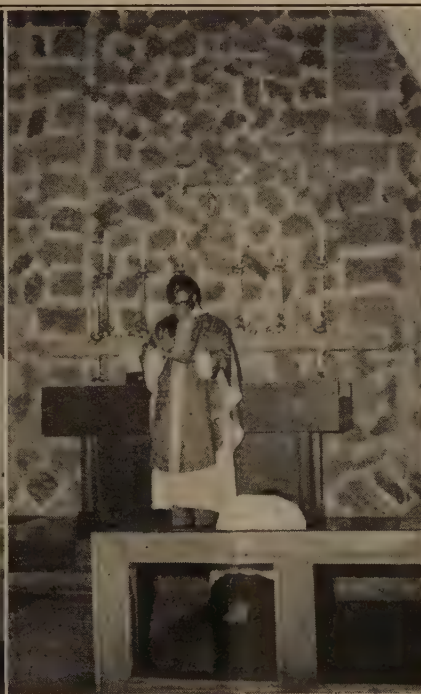
WELCOME: Dr. Kuebler, flanked by Emperor's two brothers (Prince Takamatsu on his right, Prince Mikasa on his left), addressed guests at dinner held in his honor at American Club.



THE CHURCH AT THE GRASSROOTS: Dr. Kuebler with Bishop Machijima of Kyushu, the Rev. Asashi Nakajima, rector, and congregation of Church at Kurume, on the occasion of Dr. Kuebler's visit to the parish.



ARGUING THE POINT: (Left) Dr. Junzo Sasaki, president of St. Paul's University, Tokyo, and Dr. Clark Kuebler, president of Ripon College, at one of the many discussions held at Kiyosato. (Right) Bishop Shoichi Murao interprets Dr. Kuebler's speech at a typical dinner scene of the conference at Seisen Ryo, August 27th-30th.



"PUT OFF THY SHÖES . . .": Every morning of the Kuebler conference at Seisen Ryo began with an early Eucharist (upper left).

"FOR THE PLACE WHEREON THOU STANDEST IS HOLY GROUND": Bishop Yashiro of Kobe (Presiding Bishop) turning to administer Communion (upper center).

ASSEMBLY: Fifty-five Church leaders, clergy and lay, took part in the Kuebler conference at Seisen Ryo, and are shown as a group (upper right).

DEPARTURE: Dr. Kuebler, Dean Andrew Ogawa, Henry F. Budd, and Chief (Far East Air Forces) Chaplain John C. W. Linsley see Dr. Kuebler depart September 1st for Manila (left).

TAKE-OFF: Dr. Kuebler bids farewell to the Nippon Sei Ko Kwai (right).



“Of Deaconesses”

THE letter in our correspondence columns from Mrs. Rollin T. Chamberlain calls attention to one aspect of the need for assistance to deaconesses in the Church—the increase of their retiring fund, so that more nearly adequate pensions may be paid. It is hoped that the fund, which now stands at approximately \$150,000, may be increased to \$200,000. At the same time, the Advisory Commission on Work of Deaconesses, of which Bishop Conkling of Chicago is chairman, has announced plans for the establishment of a training center in Evanston, Ill., and has appealed for \$50,000 for purchase and maintenance of a suitable building in which to house it.

The Episcopal Church has never really given its whole-hearted support to the deaconesses within its fold, many of whom have rendered distinguished service far above the call of duty, often in distant missionary areas and never with adequate financial support or recognition. At one time there were more than 200 deaconesses; today there are 137 listed in the *Living Church Annual*, and many of these are retired because of age or illness.

We think the time has come for the Church to face squarely the question whether or not it wants the services of deaconesses in future; and if the answer is in the affirmative (as we hope it will be), to make really adequate provision for their training, maintenance, and retirement on pension. A generous response to these two appeals, each for \$50,000, will go far toward the first and last of these.

The questions of adequate salaries and maintenance lie directly upon the parishes and dioceses which employ deaconesses, or which would like to do so. To them we have but one message: the deaconess should not be considered as cheap labor, but as a dignified and important worker in the Church, who is entitled not only to a “living wage” but to recognition as one who has devoted her life to the service of the Church, and who is entitled to its loving recognition, encouragement, and support.

The service of deaconesses in the Episcopal Church is not very old. It arose largely from the enthusiasm and powerful support of Dr. William R. Huntington of Grace Church, New York, in the latter part of the 19th century. From 1871 until 1889 he badgered every General Convention with proposals for legislation inaugurating an order of deaconesses, and finally in that year a canon “Of Deaconesses” was passed.

According to the terms of this legislation, a deaconess was not to be a “female deacon,” nor in any sense a member of the ordained ministry, but an un-

married woman of 25 or older, set apart “to assist the minister in the care of the poor and sick, the religious training of the young and others, and the work of moral reformation.” This quaint definition has been amended in subsequent years, and is now set forth in a set of seven “chief functions” prescribed by Canon 51.

These are:

“(1) To care for the sick, the afflicted, and the poor;

“(2) To give instruction in the Christian faith;

“(3) Under the rector or the priest in charge, to prepare candidates for Baptism and for Confirmation;

“(4) To assist at the administration of Holy Baptism and in the absence of the priest or deacon to baptize infants;

“(5) Under the rector or priest in charge to organize, superintend, and carry out the Church’s work among women and children;

“(6) With the approval of the Bishop and the incumbent, to read Morning and Evening Prayer (except such portions as are reserved for the priest) and the Litany in church or chapel in the absence of the minister; and when licensed by the Bishop to give instruction or deliver addresses at such services;

“(7) To organize and carry on social work; and in colleges and schools to have a responsible part in the education of women and children, and to promote the welfare of women students.”

REQUIREMENTS for a prospective deaconess are fairly stiff. She must be either unmarried or a widow. She must pass examinations conducted by examiners appointed by the Bishop, must fulfill certain field work requirements, and must be approved by the diocesan standing committee. She must be admitted by the Bishop in a religious service. She is subject to the authority of the Bishop, and (if she works in a parish) of the rector. She is set apart for life and may not be suspended or removed except by the Bishop, for cause—and she may demand a trial if so suspended or removed. But she may at any time resign her office, and the canon provides that it is automatically vacated by marriage. The deaconess normally wears a distinctive garb, though this is no longer required at all times.

In years past there were a number of institutions devoted wholly or in part to the training of deaconesses. Among them were the schools at Berkeley, Calif.; Chicago, Minnesota, New York (St. Faith’s), and Philadelphia. Today most of these are closed, or de-

oted primarily to other purposes. The three schools for women Church workers—St. Margaret's House, Berkeley, Calif., Windham House, New York City, and the department of women at the Divinity School in Philadelphia—are open to deaconess candidates, and some scholarship aid is available through the trustees of the New York Training School for Deaconesses and Other Church Workers. These schools, however, are not set up to provide the disciplined life desirable for deaconesses, nor primarily to prepare women for the required canonical examinations.

The House of Bishops, at its meeting in El Paso last January, approved a two-fold plan presented by the Advisory Commission of General Convention, through its chairman, Bishop Conkling. The first part was an arrangement whereby candidates for the order of deaconesses on the undergraduate level might have the benefit of a special training program, under the supervision of a deaconess. Daniel Baker College, Brownwood, Tex., has already established a program under this plan, directed by Deaconess Katherine Putnam. The second part of the plan called for a center for the specialized training required by the canon, for women who have been accepted as candidates; and to serve also as a place for refresher courses and a residence for deaconesses on furlough.

IT is to fulfill the second part of this plan that the new center is proposed. This could not be set up so quickly, but the Commission has moved as speedily as possible. It was necessary first that a place for the house be selected, and then that money be raised to buy and equip it. After careful consideration, Evanston was chosen as the location.

The commission is now making an appeal for \$50,000. This is intended to purchase a suitable house in Evanston, for approximately \$25,000, and to leave a balance of \$25,000 as a backlog toward the maintenance of it for the first two or three years.

The Commission asks the help of interested Churchpeople, and hopes that prompt and generous contributions will make this center possible in the immediate future. Any such contributions should be sent directly to the Bishop of Chicago. At the same time, the appeal for contributions to build up the Retiring Fund for Deaconesses, as set forth in Mrs. Chamberlin's letter, also merits the interest and support of Church people. We hope both appeals will receive a generous response, so that a new stimulus may be given to the work of deaconesses in the Episcopal Church.

A New Day?

ALL honor to Churchmen in the South, who are taking long strides toward breaking down the pattern of racial segregation in the Church!

Last week we reported the action of the province of Sewanee in voting to recommend that Negro candidates be admitted to the seminaries in its province,

and we mentioned that Virginia has already led the way in this respect. The synod of the province of Washington adopted a resolution opposing segregation of any kind, and Washington Cathedral already has a canon of the Negro race.

The Episcopal Church has always managed to hold our Colored brethren within the fellowship, and to avoid the scandal of a schism resulting in a racial Church. An experiment in a racial missionary jurisdiction was short-lived. Today virtually every diocese that has any Negro clergy or laymen in it gives them equal representation in the diocesan convention.

If the pattern of segregation can now be abolished in seminaries and (if the Washington resolution is made really effective) in parishes, we shall have made real progress, and set an example to the whole nation. For if the Church recognizes two classes of communicants, how can it expect the public generally not to recognize first and second-class citizenship?

We think we see the dawn of a new day in racial relationships in the Church. And it is the Churchmen of the South who are acting as its heralds.

The American Missal Revised

WE publish in this issue a review by Dr. Massey Shepherd of *The American Missal Revised*.

Perhaps it may be well for us to add just a brief editorial word about the relationship between this publication and THE LIVING CHURCH, or our publishers, Morehouse-Gorham Co. The word is simple and plain: "None." Neither this periodical nor its publishers have any organic relation to this Missal, the rights to which were transferred by Morehouse-Gorham Co. to the present publishers years ago.

Our own judgment of *The American Missal Revised* agrees in general with that of our reviewer. Someone has described this volume as an "ecclesiastical smorgasbord," from which one can choose what he likes and disregard the rest. This would be well and good if the book were used only by liturgical experts. The average parish priest, however, is not equipped to make such choices, nor do we think that a book intended for use on the altars of the Episcopal Church should require him to do so.

There are many good things in this missal, some of which we should like to see ultimately included in a revision of the Prayer Book. Not a few of these are drawn from unimpeachable Anglican sources, such as the Scottish and South African Prayer Books.

It should be remembered, too, that the original purpose of *The American Missal* was to provide an enriched use in harmony with the Book of Common Prayer, as opposed to other missals that made little or no effort to conform to Anglican standards. The critics who condemned the original *American Missal*—often, we fear, without examining it—must therefore share the responsibility for encouraging whatever lawlessness there may be; and we note that some

of the present criticisms fall into the same pattern of condemning this book for things that are actually not to be found in it.

It is a fact that in Anglicanism the note of unity which is fundamental to the Holy Catholic Church is marked by a thirst for agreement with Christians of other communions. Sometimes this leads Churchmen to go too far in the direction of Rome, and sometimes to go too far in the direction of Protestantism.

But there are boundary lines in both directions, beyond which one cannot trespass and yet be fully loyal to the faith as received and taught in the Church of which we are a part. We fear *The American Missal Revised* goes dangerously close to those boundaries in some instances, and the unwary priest who follows it uncritically might well find himself inadvertently straying across them.

It is possible to distill out of this missal a reverent, rich, Catholic use for the Holy Communion, which is an elaboration of the Prayer Book but not a denial of its principles. For the parish with a daily Eucharist, that is a desirable thing, since the measure of devotion that calls for a daily celebration should not be confined to the repetition of the same propers for seven consecutive days.

There is a place for legitimate enrichment of the Prayer Book, but there is also a limit beyond which it should not go. Just where that line is to be drawn is a matter of opinion. But in our opinion, *The American Missal Revised* has drawn it a little too far to the ecclesiastical right. Its value as a liturgical guide is, therefore, considerably weakened for most parishes of the Episcopal Church.



WATCH that Thanksgiving turkey raffle in your parish house! If you sell chances outside, and if the Internal Revenue Department chooses to crack down on you, it may cost you \$50 for a registration stamp, ten per cent of the gross, and penalties up to \$5,000 and five years in prison for failure to register. Such, at least, appears to be the letter of the new law that went into effect November 1st.

MANY DIOCESES and parishes have issued especially good material this year for the every member canvass, with the general theme, "Christ Works Through You." We haven't seen all of them, and even if we had it would be invidious to try to single out the best. But honorable mention should certainly go to the diocese of Maryland, with a notable series of pamphlets on "God's Share"; to the diocese of Ohio, with a special pictorial issue of its diocesan magazine; and to St. Luke's Church, Richmond, Va., with a striking broadside headed: "That's right . . . church closed."

COPIES OF LAST WEEK'S ISSUE arrived both in Brazil and in Okinawa before the date of issue. We know the Brazil one did, because we handed it to Bishop Melcher just before he left for the airport to catch the Pan-American clipper to Rio. And the Rev. Norman Godfrey, on Okinawa, regularly receives on Saturdays the copy sent him by airmail as a gift subscription from a friend. (We wish our deliveries in New York and California were as regular and prompt.) Wouldn't an airmail gift subscription be something you might send to some missionary in a remote part of the world this Christmas? Rates on request to the Milwaukee office.

Clifford P. Morehouse

The American Missal Revised

(Continued from page 9)

with the Law, the Gloria cannot be, as in the Roman rite, an extension of the Kyrie as an acclamation hymn on festivals.

One cannot have it both ways and have a sound rationale. Either the Kyrie is penitential or it is not. The mixture of Anglican and Roman usage at this point is awkward.

Three new Prefaces have been added to the new Missal. In the old Missal Prefaces were provided for Lent, Paschionide, the Blessed Virgin, St. Joseph, Apostles and Evangelists, Christ the King, and Requiem. Of these St. Joseph and Christ the King are borrowings from modern Roman use, but they do not contain anything inherently contrary to the doctrine of Anglicanism.

The new Prefaces are one for the Dedication of a Church (also in harmony with the American propers), and two taken from Roman piety: Sacred Heart and Eucharistic Heart. These last two are so utterly alien to our tradition, and so absurdly at variance with

modern intelligence, that it is difficult to understand what place they can possibly have in an American Anglican rite.

The new Missal, like the old, does not tamper with the Canon of the American Book, except for its insertion (protected by the rubric, "In some places, here follows . . .") of the *Memento* of the departed from the Roman Canon. Yet what else can the phrase, that "we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion," mean, if it does not include the departed just as truly as the living in the intercession of the Consecration Prayer? Our rite does not need this supplement from the liturgy of the Roman Church. We remember our faithful departed also in the phrase "all thy whole Church."

ENLARGED CALENDAR

The Calendar of the new Missal has been very much enlarged. There are 86 new entries of saints and feasts, with

proper Masses. This is in addition to the 180 feasts (exclusive of Vigils, Octaves, and Votives) which the old Missal included over and beyond the Prayer Book commemorations.

There are two additions to the feasts of our Lord: Holy Redeemer and Eucharistic Heart, both of them modern Roman devotions. But there are nine new feasts of the Blessed Virgin: Our Lady of Mount Carmel, of Clemency, and of Perpetual Help, the Expectation, Motherhood, Seven Sorrows, and Holy Name, Our Lady of Guadalupe, and the Holy Rosary of the BVM.

This means that there are now as many festivals of St. Mary in the Missal as there are of our Lord, and if one counts (as this Missal apparently does) the Annunciation and Presentation as Mary-festivals, there are even more feasts of the Blessed Virgin than of our Lord.

Other Anglican Prayer Books have included the ancient feasts of our Lady: Visitation, Repose, Nativity, and Con-

ption. All of these were in the old Missal. Hence none of the new feasts of the Blessed Virgin can make claim to any greater conformity to Anglican usages. Moreover the Repose of the Virgin in the old Missal is now given as a major title, the Assumption.

This is not all. The propers from the Scottish and South African Books are duly given. Their Collect is not without fitness to the Anglican tradition concerning St. Mary:

O Almighty God, who didst endure with singular grace the Blessed Virgin Mary, the Mother of our Lord: Vouchsafe, we beseech thee, to hallow our bodies in purity, and our souls in humility and love; through the same, etc.

Most of the Collects for the feasts of the Virgin in the new Missal are of similar content. But some go considerably beyond this into the Roman devotion. For example, the Collect for Our Lady of Clemency ends:

... that we, who devoutly honour her for the institution of so great a work, may by her merits and intercession be delivered from all sin, and from the bondage of the evil one. Through, etc.

Such an appeal to the mediatorial effects of the Virgin's merits is absolutely contrary to the doctrine of the Catholic Church as our communion has received the same. The step is here taken along the Roman path of heresy to acceptance of our Lady as Co-Mediatrix with our Lord. In the Prayer Book our Lord is again and again referred to as "our only Mediator and Advocate."

SANCTITY ANGLICAN AND OTHER

Twenty-three additions to the Calendar represent ancient saints and martyrs. Most of these are mere names even to modern Roman devotion; but there are a few of the great Fathers, omitted in the old Missal, who now have a place; such as Ephrem Syrus, Paulinus of Nola, Chrysologus, and a new feast for St. Augustine of Hippo, namely, his Conversion (May 5th).

There are also 23 new medieval worthies, chiefly ascetics, but the effort has been made to include "the patron Saints of the many racial stocks whose members are now worshipping at our Altars." This explains only four of the 23: Ansgarius, Olaf, Vladimir, and Wenceslas, and possibly also the additional feast of St. Martin (his Translation). The sanctity of Olaf and Vladimir is about as assured as is the authenticity of England's patron, St. George.

Nineteen new feasts are borrowed from the modern Roman Missal. These range from such worthies as Peter Claver to the "Little Flower." Chiefly they are the founders of religious orders

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in the Roman Church. But there are included the Martyrs of Japan, and the Martyrs of North America, Isaac Jogues and John de Brebeuf and their companions.

The Missal pioneers in recognizing some sanctity in the Anglican Communion other than the dubious King Charles (the only Anglican represented in the old Missal). There are nine new feasts, of which William Laud gets two — his "birthday" as a martyr and his translation. Keble, Pusey, and Neale uphold the Oxford Movement. The South African Church contributes the Martyrs of Uganda and Bernard Mizeki. The other two are founders, respectively, of the Society of St. John the Evangelist, Richard Meux Benson, and the Community of St. Mary, Harriet Starr Cannon.

Probably no two persons would agree on a list of Anglican worthies. But this list is hardly either adequate or just. Why is only one American commemorated in what purports to be an American Missal? Why do not Bishop Hobart and Dr. DeKoven, for example, receive the same recognition for what they did for the Catholic Revival, as do Keble, Pusey, and Neale? Why are martyrs like Bishop Patteson ignored? Why are the founders of only two Anglican Religious Orders recognized? Did not Fr. Huntington found one of the great American Orders?

The Missal seems to emphasize the special interests of the Cowley Fathers and the Community of St. Mary, at the expense of the general Catholic heritage of Anglicanism. This may seem a harsh judgment, but it is supported by the evidence of the Missal itself.

RED INK AND BLACK

Finally, one may question the wisdom of recent Anglican Missals in interpolating so much rubrical direction in the body of ritual text. The red ink often consumes more space than the black in the Ordinary of the Mass. (The Roman Missal is much more practical in placing detailed ceremonial directions in a preface of general rubrics.) For example, in the *American Missal Revised*, we find such a rubric as this:

Then having read the Communion from the Proper, with hands joined before the breast, the Priest goes to the midst. Extending and then joining his hands, and bowing his head a little, he says (if it is to be said in this place) 'Glory be to God on high,' and then continues with joined hands. When he says, 'We worship thee, We give thanks to thee,' 'Jesus Christ,' and 'receive our prayer,' he bows his head; and at the end, saying 'with the Holy Ghost,' he signs himself with the sign of the Cross from forehead to breast.

Most of this sort of thing should be second nature to a celebrant. To have it



all spelled out in the body of the text must be a nuisance to the expert, and an embarrassment to the inexpert.

The reviewer regrets that so much of this notice of the Missal has been negative in its criticism. He cherishes very much the riches of Catholic devotion in all ages and climes. He would like to see much of it enrich our Prayer Book tradition — especially in a larger Calendar and in a more varied observance of week-day celebrations, especially during Lent.

He believes that a Missal constructed along lines sympathetic to the real gains made by the Reformation would make (all questions of legality aside) an inestimable contribution to the corporate life of our Communion, and ultimately to the reunion of Christendom. But he cannot in honesty say that he believes this Missal will be a reconciling and unifying and enriching force in our Church. For whatever the liberty of priests in picking and choosing out of this Missal what suits their own or their congregations' tastes, the Missal itself lends its weight to devotions and observances that can have no place in a Church which claims to be not only Catholic but Reformed.

The feasts of the Chair of St. Peter, of Our Lady of Guadalupe, of the Holy Rosary of the BVM, yes, of the Assumption and of the Immaculate Conception, are not "Catholic" as our Church understands that word. They are shot through with heresy or heretical implications. And a priest who observes these festivals at the altars of our Communion, and thereby exercises his own sectarian liberty of prophesying, is not playing fair with his Church, who has given him the trust and the privilege of priesthood.



BOOKS

The Rev. Francis C. Lightbourn, Editor

The Family

A DISCUSSION, comprehensive yet brief in scope, of the things that break up the family (and also, positively, of the things that keep the family together) is found in *Love no Luxury*, by Marjory Louise Barber (Muhlenberg Press. Pp. 120. \$1.50).

The author upholds the indissolubility of marriage. She believes that contraceptives may rightly be used for the timing and spacing of births.

There is much in this little book that will be of value to professing Christians generally, particularly to young married couples. Author is a Lutheran.

Of Interest

ONE thing leads to another, and for Fulton Oursler, senior editor of *Reader's Digest*, the success of *The Greatest Story Ever Told* has led to *The Greatest Book Ever Written*, which is a re-telling by Mr. Oursler of the story of the Old Testament (Doubleday. Pp. x, 489. \$3.95).

Robert Payne (author of *Forever China*, *The Young Emperor*, *Mao Tse-Tung*, *Red Storm Over Asia*, etc.) gives, in *The Fathers of the Western Church* (in which he uses the term Church Fathers rather broadly), a series of biographical sketches of Ambrose, Jerome, Augustine, Benedict, Gregory, Bernard, Francis, Thomas Aquinas, and some of their precursors. A book that would be read by many who would not be likely to read the documented studies (Viking Press. Pp. 312. \$5).

Compiled and edited by Harry Emerson Fosdick, *Rufus Jones Speaks to our Time* is an anthology from the voluminous writings of the great Quaker leader (Macmillan. Pp. xv, 289. \$4).

Religion is so often coupled by skeptical writers with superstition that it is refreshing to find a book entitled *The Superstitions of the Irreligious*, by George Hedley, Chaplain and Professor of Sociology and Economics at Mills College, Oakland, Calif.* (Macmillan. Pp. viii, 140. \$2.50).

*The superstitions are: (1) that the content and emphasis of religious thought and teaching undergo no change; (2) that we can understand our cultural heritage without knowledge of our religious traditions; (3) that religion is necessarily at odds with fact and reason; (4) that religion is not a valid field of scholarship; (5) that people who use symbols have to take them literally; (6) that religion is an escape mechanism; (7) that religious people are socially unconscious; (8) that ideals are impractical; (9) that values can be achieved and maintained in isolation; (9½) that religious people can't have fun.



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DIOCESAN

N. Y.—The New York Cathedral is going to have a dean for the first time since 1942.

The Rev. James A. Pike, J.S.D., now chaplain of Columbia University, will become dean of the Cathedral of St. John the Divine, New York City, about February 1st. The appointment was made by Bishop Donegan of New York and ratified by the trustees of the cathedral on October 30th.

The Cathedral has been without a dean since 1942, when Dr. James P. DeWolfe resigned to accept election as Bishop of Long Island. Since that time the administration of the cathedral has been shared by three canons, the Rev. Messrs. Thomas A. Sparks, S.T.D. (canon pastor), James Green (canon precentor), and Edward N. West, D.D. (canon sacrist).

Dr. Pike was born in Oklahoma City in 1913. He received the A.B. degree at the University of Southern California in 1934 and the LL.B. there in 1936. The J.S.D. he received from Yale in 1938, and the B.D. from Union Theological Seminary. He was Sterling Fellow at Yale Law School, 1936-1937.

He is a member of the California Bar, the Bar of the United States Supreme Court, and the Bar of the District of Columbia Court of Appeals.

Ordained deacon in 1944 and priest in 1946, he has served as assistant at St. John's Church, Washington, D. C., on the faculty of the General Theological Seminary, New York, as rector of Christ Church, Poughkeepsie, and since 1949 as chaplain of Columbia University.

During World War II, before his ordination, he served first in the Office of



DR. PIKE: University chaplain becomes cathedral dean.

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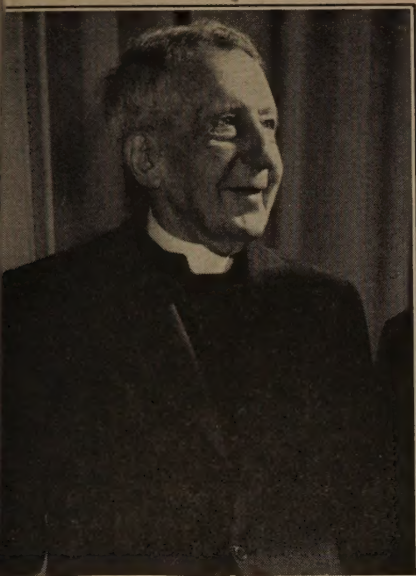


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Naval Intelligence, then as attorney for the U. S. Maritime Commission and War Shipping Administration.

He is a member of several boards and committees in the Church for religious education.

Author of books and articles in the field of federal judicial and administrative procedure, his latest work is *The Faith of the Church*, of which the Rev. Dr. Norman Pittenger, professor at General Theological Seminary, is co-author.

Dr. Pike is married and has four children.

Since 1942 the Bishop of New York (successively the late William T. Manning, Bishop Gilbert, retired, and Bishop Donegan) has acted as dean.

WESTERN N. C. — Fourteen Rhode Islanders went to North Carolina — a 2000-mile round trip — to visit their former rector, the Rev. Dr. Arthur Morgan Aucock. It was Dr. Aucock's 90th birthday, and the 60th anniversary of his ordination to the priesthood.

The 12 men and two women who came from Rhode Island to join in honoring Dr. Aucock are members of All Saints' Memorial Church, Providence, where Dr. Aucock spent his entire ministry. He became rector emeritus in 1932 and is now living in Asheville, in the diocese of Western North Carolina. The 12 men are members of the men's club of All Saints' which Dr. Aucock started in 1895. The group included a number of past presidents of the club, among them the oldest living past president.

The present rector of All Saints', the Rev. John B. Lyte, was among the speakers at a testimonial dinner.

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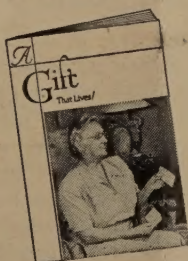
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Roy Irving Murray, Priest

The Rev. Roy Irving Murray, rector emeritus of St. Michael's Church, Marblehead, Mass., and former curate of Trinity Chapel, New York City, died on October 25th after a brief illness. He retired in 1947.

Fr. Murray, who was 69, was born in Brooklyn, Wis. Before going to Marblehead in 1933 he was rector of St. Mark's School, Southborough, Mass. He was also rector of the Church of the Advent, Hataboro, Pa. And he was the author of *The Tree Bears Fruit*, a book of Good Friday meditations.

He was unmarried and there are no survivors.

Alfred E. Lyman-Wheaton, Priest

Only 14 days after he retired, the Rev. Alfred Ernest Lyman-Wheaton, who for 25 years had been rector of the Church of the Ascension, Jersey City, N. J., died. He had been ill for a long time. Death came in Christ Hospital, Jersey City, on October 15th.

Fr. Lyman-Wheaton was born in Chester, England. He served as rector of St. John's Church, Fort Smith, Ark. He was general missionary in Arkansas for four and a half years. Later he became assistant to the bishop of Arkansas for two and a half years. From 1917 to 1926 he was rector of St. Paul's Church, Newport, Ark.

His wife, Ruth A. Mosby, and stepson, the Rev. Charles A. Mosby, vicar of St. Andrew's Church, Harrington Park, N. J., survive him.

Roger L. Scaife

Roger L. Scaife, 77, dean of Boston publishers and father of Bishop Scaife of Western New York, died on October 19th, after an illness of two years.

Mr. Scaife began his career with the *Atlantic Monthly* and then was with Houghton-Mifflin for 22 years and became secretary of that company before becoming executive vice president of Little, Brown and Co., publishers.

During World War II, he headed the Harvard University Press.

He is survived by his widow, Ethel Bryant; two sons, Bishop Scaife and Roger M. of New York; and a daughter, Elizabeth, of Hingham.

Charles A. Houston

A prominent layman of the diocese of New York, Charles A. Houston died on October 16th at his home in White Plains, N. Y., after a long illness. He was 70 years old.

Mr. Houston was born in New York and lived most of his life in or near the city. He was one of the founders of the

law firm of Otterbourg, Steindler, Houston and Rosen, and was active in the firm until the beginning of his last illness earlier this year.

A member of the standing committee. Mr. Houston was also treasurer of the Social Service Commission of the diocese and a member of the Brotherhood of St. Andrew. He was several times a deputy from the diocese to General Conventions.

Mr. Houston is survived by his wife, the former Miss Linda Priber; a son, two daughters, and a brother.

Robert Morton Hughes, Jr.

Robert M. Hughes, Jr., attorney and leader in civic and Church activities, died in Norfolk, Va., on October 4th at the age of 72.

At the time of his death Mr. Hughes was a member of the vestry of Christ and St. Luke's Church, Norfolk, and had been register of the parish since 1928. He had taken a leading part in the consolidation of St. Luke's Church, Norfolk, with Christ Church, in 1935, and had participated actively in the affairs of the parish and diocese for many years.

Surviving are his wife, Caroline Wright Hughes, a daughter, Caroline and a son, Robert M. Hughes, III.

Ellen Thompson Hicks

Ellen Thompson Hicks, missionary in the Philippines and Puerto Rico for more than 30 years, died in Sarasota, Fla., on October 21st, after a long illness. She was 85. No immediate relatives survive.

Vitalians Beltran, who was one of Miss Hicks' first students, and who years later became head of the nursing school in Manila, once wrote of her "The nursing course was so new that people looked with suspicion at the uniformed nurses and this made them very timid about appearing in public. Miss Hicks understood their difficulties and helped the girls overcome them. She... made them appreciate the nobility of the profession."

Beatrice Hunter Wamsley

Beatrice Hunter Wamsley, wife of the Rev. Dr. Frederic Wamsley, died in New Rochelle on September 8th. Funeral services were held in St. Paul's Church, New Rochelle, of which Dr. Wamsley is rector, on September 11th.

The former Miss Beatrice Hunter was married to Dr. Wamsley in 1913. Besides her husband she is survived by three children: the Rev. Richard Weld Wamsley, rector of Holy Trinity Church, Pawling, N. Y., Mrs. Joseph K. Tough of White Plains, and Mrs. John Howard Brewster of Puerto Rico.

NOTICES

BORN

KEMPSSELL—A second son, David Stuart Kemp-
sell, was born to the Rev. George F. Kemp-
sell, vicar of St. Luke's Church, Katonah, N. Y.,
and Mrs. Kempsell, on October 16, 1951.

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The Rev. Thomas C. Aycock, Jr., formerly in
charge of the Church of the Good Shepherd, Coo-
leemee, N. C., and the churches at Fork and Wood-
leaf, will on November 23d become assistant of the
Church of the Good Shepherd, Rosemont, Pa.

The Rev. Harry W. Baldwin, Jr., formerly rec-
tor of St. Stephen's and Wicomico Parishes, Wico-
mico Church, Va., will on January 1st become rec-
tor of St. Andrew's Church, Richmond, Va.

The Rev. W. F. Chamberlain, who formerly
served the Church of the Good Shepherd, Terrell,
Tex., and associated missions, is now rector of
St. Mary's Church, Dade City, Fla., and St. Peter's,
Plant City.

The Rev. John Q. Crumbly, formerly rector of
St. Alban's Church, Kingstree, S. C., is now rec-
tor of the Church of the Redeemer, Avon Park,
and St. Ann's, Wauchula.

The Rev. Dr. George E. Gooderham, formerly of
Flagstaff, Ariz., is now rector of St. Mark's
Church, Yreka, Calif.

The Rev. Kenneth W. Hansen, formerly rector
of Grace Church, New Lenox, Ill., is now rector
of St. John's Church, Naperville, Ill. Address: 63
E. Jefferson Ave.

The Rev. Guy W. Howard, formerly in charge
of St. Mark's Church, Blue Rapids, Kans., and
St. Paul's, Marysville, is now rector of St. Paul's
Church, Coffeyville, Kans. Address: 613 Elm.

The Rev. Dr. G. Philip Jung, vicar of St.
Mark's Church, Crystal Falls, and St. John's, Iron
River, Mich., will become vicar of St. John's
Church, Sparta, Wis., on November 15th. Address:
400 Pine St.

The Rev. Kenneth W. Kadey, who has been
doing supply work for St. Andrew's Church, Law-
ton, Okla., since May, has left there and is now
rector of St. Luke's Church, Seventeenth and
Broadway, Ada, Okla.

The Rev. John F. Ricketson, who formerly
served Holy Trinity Church, Oxford, Md., and
assisted in the Cecil County Cooperative Parish
of Elkton, is now curate of St. Peter's Church,
Albany, N. Y. Address: 107 State St.

The Rev. Kenneth B. Samuelson, formerly rector
of Grace Church, Suisun, Calif., is now vicar of
St. Andrew's Church, Garberville, Calif., and is
in charge of St. Mary's Church, Ferndale.

The Rev. Henry Sears Sizer, Jr., formerly rector
of St. James' American Church in Florence, Italy,
has since June been rector of St. Andrew's Memo-
rial Church, Yonkers, N. Y. Address: 73 Morris
St., Yonkers 5.

The Rev. James Stirling, formerly rector of Holy
Innocents' Church, Auburn, Ala., is now rector of
Holy Trinity Church, West Palm Beach, Fla.

Armed Forces

The Rev. Russell T. Rauscher, who has been on
leave of absence from St. Andrew's Church, Law-
ton, Okla., serving with the 45th Division in Japan
as chaplain, has returned to St. Andrew's Church.

Chaplain (1st Lieut.) William L. Shoemaker,
formerly at Elgin Air Force Base, Fla., should
now be addressed at HQ 6611 A. B. Gp., APO 858,
c/o P.M., New York.

Resignations

The Rev. George E. Manson, who was in charge
of St. Matthias' Church, Grafton, W. Va., has
resigned and may now be addressed at North
Vassalboro, Maine.

The Rev. Charles E. Taylor, who has been in
charge of St. Augustine's Church, Galveston, Tex.,
plans to be non-parochial for a year. Address:
7217 Monticello St., Pittsburgh 8.

Changes of Address

The Rt. Rev. G. Francis Burrill, Suffragan
Bishop of Dallas, is in residence at 4425 Westway
Ave., Dallas.

The Rev. James M. Barnett, who is serving as
assistant at the Church of the Good Shepherd,
Lake Charles, La., formerly addressed at 753 Kirk-
man St., should now be addressed at 2030 Drew
Park Dr.

The Rev. Dr. George G. Bartlett, priest of the

CLASSIFIED

LINENS & VESTMENTS (Cont'd.)

ALTAR LINENS, Surplices, Transfer Patterns.
Pure linen by the yard. Martha B. Young, 570
E. Chicago St., Elgin, Ill.

FOR SALE: Low cost Stoles, hand made Girdles,
and a few other vestments. Repair work. Vest-
ments purchased. Inquire: Vestment Service, 1123
Curtiss St., Downers Grove, Ill.

POSITIONS OFFERED

PRIEST of Prayer Book Churchmanship as Asso-
ciate Rector. Prefer married man under 45. Ade-
quate salary, excellent housing. Write in confidence.
Reply Box A-656, The Living Church, Milwaukee 2,
Wis.

PRIEST—Prayer Book Catholic. Small parish with
excellent prospects for growth. Eastern Pennsyl-
vania. Near several Metropoli. Large rectory. State
approximate salary expected. Reply Box C-647, The
Living Church, Milwaukee 2, Wis.

OPENING, January 1st, for qualified Nursery
School teacher at Social Settlement. Salary de-
pending on experience. Apply to: Rev. R. B.
Gutmann, Neighborhood House, 740 N. 27th St.,
Milwaukee 8, Wis.

POSITIONS WANTED

ORGANIST AND CHOIRMASTER: B.A., age
30, ten years' experience in important posts, de-
sires position June 1st, 1952 in Parish with sung
Eucharist each Sunday and Service of Music month-
ly. Mixed choir, good organ, and minimum salary
of \$200. per month, plus unfurnished apartment
essential. Reply Box H-654, The Living Church,
Milwaukee 2, Wis.

ENGLISH PRIEST—Married, Wide experience,
energetic, formerly in American Church, desires
to return to town or suburban parish with plenty
to do. Preferably Eastern or Southern States. Reply
Box J-657, The Living Church, Milwaukee 2, Wis.

PRIEST: Married. University and Seminary man.
Desires parish or mission work. Prayer Book
Churchman. Reply Box R-653, The Living Church,
Milwaukee 2, Wis.

TEACHER—Experienced grade school. Church-
woman. College education. Pleasing personality.
Highest references. Reply Box M-655, The Living
Church, Milwaukee 2, Wis.

PRIEST, age 40, married, desires change. Seeks
parish eager to develop strong and devout con-
gregation, well-instructed, religiously alert and
active. Believes in sound foundations hence in-
terested in young people, Sunday School, pastoral
and teaching ministry. Correspondence invited.
Reply Box C-649, The Living Church, Milwaukee 2,
Wis.

RECTOR, 32, of small Parish, ready for new and
larger responsibilities. Reply Box M-658, The
Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of
Walsingham, Trinity Church, 555 Palisade Ave.,
Cliffside Park, N. J., welcomes Petitions, Inter-
cessions, and Thanksgivings.

RATES (A) Minimum price for first inser-
tion, \$1.50; each succeeding insertion, \$1.00.
(B) All solid copy classifications: 10 cts. a word
for one insertion; 9 cts. a word an insertion for
3 to 12 consecutive insertions; 8 cts. a word
an insertion for 13 to 25 consecutive insertions;
and 7 cts. a word an insertion for 26 or more
consecutive insertions. (C) Keyed advertise-
ments, same rates as unkeyed advertisements,
plus 25 cts. service charge for first insertion
and 10 cts. service charge for each succeeding in-
sertion. (D) Non-commercial notices of Church
organizations (resolutions and minutes): 10 cts.
a word, first 25 words; 5 cts. per additional
word. (E) Church Services, 65 cts. a count line
(approximately 12 lines to the inch); special
contract rates available on application to ad-
vertising manager. (F) Copy for advertisements
must be received by The Living Church at 407
East Michigan St., Milwaukee 2, Wis., 12 days
before publication date.

CHANGES

diocese of Pennsylvania, formerly addressed at Germantown Ave., Philadelphia, has moved to Colonial Manor, Apt. I-1, 150 W. Evergreen Ave., Philadelphia 18.

The Rev. F. C. Benson Belliss, rector of St. Luke's Church, Long Beach, Calif., should be addressed for all purposes at 2124 E. First St., Long Beach 3, Calif.

The Rev. George W. DeGraff, assistant of Trinity Church, Fort Wayne, Ind., resides at 1838 Ida Ave., but has his office and receives his mail at 611 W. Berry St., Fort Wayne 2, Ind.

The Rev. Jack D. Livingston, curate of Trinity Parish, Reno, Nev., should be addressed at 825 California Ave.

The Rev. Francis H. Richey, retired priest of the diocese of Newark, formerly addressed at Sag Harbor, L. I., N. Y., is again addressed at 4 Clinton St., New Providence, N. J.

The Rev. George H. Ziegler, vicar of St. Matthew's Church, Auburn, Wash., has had a change in box number from 481 to 360.

Ordinations

Deacons

Oregon: John Edward Cantelon, Ph.D., and Robert Harvie Greenfield were ordained to the diaconate on October 18th by Bishop Dagwell of Oregon at St. Stephen's Cathedral, Portland, Ore.

The Rev. Dr. Cantelon, who was presented by the Rev. Dr. L. E. Kempton, will be curate of All Saints' Church, Portland, Ore. Address: 6606 S. W. Pine Dr., Portland 19. The new deacon has recently returned from Oxford, where he received the degree of doctor of philosophy. He and the Rev. Mr. Greenfield spent the last two years there.

The Rev. Mr. Greenfield, presented by the Very Rev. J. L. O'Rillion, will be missionary of Coos and Curry Counties. Address: St. John's-by-the-Sea, Bandon, Ore.

Pittsburgh: James Markell Frye was ordained deacon on October 6th by Bishop Pardue of Pittsburgh at the Church of the Ascension, Pittsburgh. Presenter, the Rev. Joseph Wittkofski; preacher, the Rev. Dr. O. R. Floyd. To be in charge of the

Church of the Transfiguration, Clairton, Pa. Address: 1026 Try St., Monongahela, Pa.

Lay Workers

Miss Mary Elizabeth Bell, formerly director of Christian education at the Church of the Advent, Brownsville, Tex., is now director of Christian education in the parish of the Good Shepherd, Corpus Christi. She succeeds Miss Sarah Lewis, who is now educational director of the diocese of West Texas.

Living Church Correspondents

Mr. Irvine Halloway, who has been correspondent for THE LIVING CHURCH in the diocese of Dallas since 1942, died on October 2d.

Corrections

The Rev. Robert H. Porter has not left St. Luke's Church, Woodsville, N. H., for Trinity School, New York, as listed in the issue of October 21st. The new chaplain of Trinity School is another person of the same name, not in the 1951 clergy list.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
1st Fri HH 8; C SAT 4:30 & 7:30 by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7, Sat 12; Prayer Book days
7 & 12 Noon; C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B
8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

WAUKEGAN, ILL.

CHRIST CHURCH 410 Grand Avenue
Rev. O. R. Littleford, r; Rev. H. W. Barks, Jr., c
Sun 8, 9, 11; Daily HC, Hours Posted

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed),
HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning
Service & Ser, 4 Ev, Special Music; Weekdays:
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; Organ Recitals, Fri 12:10.
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 7; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

NEW YORK CITY

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 15 HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45 Mat 10:30; HC weekdays
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &
Fri 7, Thurs & HD 9:30, EP 5:30; C Sat 12 to 1 &
4 to 5

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun 8 HC, 11 MP; Wed & HD 11 HC

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Deane, c
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8